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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THEOLOGICAL EDUCATORS IN A UNIVERSITY COMMUNITY

Our Task and Opportunity in 1950

[EDITOR'S NOTE.—Each year in mid-October the Baptist Theological Union acts as host at dinner to the members of the Federated Theological Faculty and representatives of the boards of trustees of the other three Schools in the Federation. Following the dinner, talks are presented by a representative of the Faculty, a representative of the Baptist Theological Board, and the Dean of the Faculty. The dinner this year was particularly significant, because it marked the conclusion of Dean Loomer's five-year term as Dean of the Federated Faculties. The occasion was additionally significant because it signalized an important turning point in the work of the Faculty: for five years the Faculty had given most of its energies to redefining its philosophy of theological education, reorganizing the Faculty, and redefining the degree programs. With a resulting sense of important achievement and release from administrative preoccupations, the Faculty was ready to settle down for the intellectual and religious inquiries for which it had been so long in preparation. For this occasion, therefore, the Faculty had chosen to speak in its behalf Dr. Bernard E. Meland, Professor of Constructive Theology. The text of Meland's speech is provided herewith for your study and consideration.]

I

MY REMARKS this evening will be of a simple nature, though I believe they will have profound implications for our work as members of a theological community. I should hope that what I shall say will not seem improvident, though it would seem to me that on this occasion, above everything else, we should be forthright.

Since coming to the Federated Theological Faculty in 1945, I have been occupied in my own thinking and writing with the problem of faith and, in particular, with the meaning of the Christian faith as a source of vision and energy for our modern culture. These have been difficult years for the world. They have been distracting and frustrating years for one who has sought to attain a perspective upon events or to assess the resources of faith by which we must live. Events have moved swiftly from the culmination of war

through an all-too-brief interim of postwar adjustment into a renewed state of crisis in which war has again become a fact for some and an imminent possibility of paralyzing proportions for all of us. On the other hand, they have been vital years. The impending peril has awakened in people at large a concern with grave issues of human destiny. And in some instances it has even precipitated vigorous, creative effort to re-envisage life's meaning.

The situation into which we have been thrust by reason of the passage of events is, in my judgment, the most demanding and, at the same time, the most relevant occasion for theological inquiry and searching that has come to hand within the lifetime of most of us. It seems to me much more impelling than that which confronted me as a student twenty-five years ago when I came out of college into graduate theological study. The enthusiasm of youth and the novelty of fresh inquiry gave to those years, as I recall them, as much excitement and urgency as one would wish to bear; but the nature of the problems and of our preoccupations placed theological study in the twenties upon a relatively superficial basis as compared with the level of inquiry to which attention is addressed in this present hour.

I have been puzzled at times to account for this striking contrast in mood between the 1920's and the 1950's. Both periods can be characterized as postwar years. Both confronted instable political situations with well-nigh insoluble problems of world relations. Both moved within a promising economy despite inflationary intimations which apparently few had discerned. The difference lay in the depth of the cultural dissolution. In the postwar period of the twenties the dissolution of cultural ideals and presuppositions was by no means as deep or as pervasive. The war had been a menacing storm that swept over the land like a tornado, shattering the superstructures, but leaving the foundations fairly intact. Thus, to a considerable extent, the intellectual resources which had served university education during the years before the war, say, from 1900 onward, continued to provide direction and incentive to research and inquiry in the years immediately following 1918. By contrast, the recent war, the war of the 1940's, was in the form of an earthquake which ground foundations into a chaotic heap. As a result, the urgency of ultimate issues has become much more acute in our time. The problem of death has become an issue of menacing magnitude, no less urgent than the problem of life. And the problem of life has become, not so much a concern for fulfilment, as a problem of survival. The problem of value, instead of being an intriguing inquiry in ethical analysis for the erudite, has become a crucial concern of the common life. The problem of faith has

mounted to the proportions of a neurosis. The problem of civilization, which was once discussed quite casually among social scientists as a corollary of culture, now looms as a moral issue. At every turn, issues that were rather commonplace inquiries, have become heightened by a sense of their ultimate import, pressing us beyond a sheer descriptive level of analysis to a deeper probing for meaning. In the face of this more urgent orientation of inquiry, it is reasonable to expect some disjunction between the mood and even the method of research which can give a sense of reality to our labors and the general mood which set the tone of research a quarter of a century ago. I must confess that the degree to which the methods and the intellectual resources of our immediate predecessors have become seemingly irrelevant is sobering to the point of being a matter of conscience. For me this amounts to a personal concern, for the men who exemplified the point of view which now seems remote and but mildly informing were the men who literally cradled my theological mind. I hold them in my affection as a son reveres his father. The theological tradition of Shailer Mathews, Shirley Jackson Case, Edward Scribner Ames, and Gerald Birney Smith can never be for me simply an era of theological study that has passed on; it remains a model of dedicated and disciplined inquiry within a range of concern, to which I am inseparably bound in a way that critical reflection cannot ultimately alter.

Thus I speak out of considerable anguish and wrestling of mind when I say that the theological situation which presses upon us in these critical years compels us to look beyond the solutions or even the resources of these seers. This implies something more than a son building upon the foundations of his father. It implies in a serious sense reappraising those foundations and the orientation of mind which those foundations provided. This situation lays upon us as a theological community a twofold responsibility. It is a responsibility that we all share and to which we need to be sensitive; but I assume it with a peculiarly personal concern because of my involvement in it. That twofold responsibility is to press with all the vigor possible the reconstructive or the re-creative effort which our situation demands yet everlastingly to seek to relate this current effort to the disciplined labors of the men who preceded us. Our theological labors must of necessity be different from theirs. Our preoccupations, our purposes, to a considerable degree must be different. But even these do not require that we disown or lightly disregard the heritage of these theological schools which, we must admit in all honesty, gave a stature to theological inquiry which our efforts have yet to emulate.

II

But my principal concern this evening is to focus upon the opportunity that confronts us as theological educators, both by reason of the circumstances of this hour and by reason of the situation in which we work. I have referred to the urgent mood which hovers over our age. It would not be amiss to speak of our time as a theological age—a theological age in the sense in which the 1920's were not. This impression is borne out both by the anguish and anxiety which underlie the thought and speech of today and by the restive inquiry that rises from so many different centers of concern, all pointing in one direction, all pressing toward one issue, namely, the ultimate meaning of man's existence.

In this kind of situation we cannot content ourselves with being simply a collection of professional schools, bent upon serving some restricted program of training for ministers and religious workers which might suit particular purposes; nor, for that matter, can we afford to be bogged down with issues of organization that arise from these particularized preoccupations. We are under obligation to become a theological center within a university community with a concern to address ourselves to these basic issues of human existence which now sober and, in some instances, terrify our age.

I do not intend, by these remarks, to disregard the practical claim that is upon us to prepare ministers and teachers for their respective posts; but I am concerned to point up an emphasis which seems to me imperative in our day and appropriate to our situation as theological educators in a university community. The university community may be defined provisionally as a center of sustained inquiry, having benefit not only of the precision tools of disciplined thought but of a particular rhythm of work in its alternation between teaching and research which affords maturing of reflection and of imaginative insight. Working within such a community, we are charged preeminently with responsibility for that kind of inquiry into issues of faith which can avail itself of these peculiar and precious resources. We have a responsibility to the churches and to the society about us; but it is a responsibility, not simply to be on speaking terms with the parsons or on handshaking terms with the people of the congregations, but to be a source of encouragement and balance in this deeper sense of having resources to offer which can illumine the faith upon which life depends, which can clarify the outreach of the human spirit in its desperate demand for meaning, for purpose, for love, for access to the redemptive power of the living God.

If this is true that ideas become spent and that the resources of thought,

like the material resources of nature, become dissipated, the processes by which ideas and thought are re-created are exceedingly precious—yea, indispensable—to a persistent sense of meaningfulness in existence. May it not be that the predicament of modern man, arising from his sense of dislocation, from his growing sense of meaninglessness in life and the mounting anxiety and despair which has followed, is traceable to an important degree to the lag in creative thought in the university, this community of scholars? Can it be that the predicament of the liberal Protestant churches is traceable to a negligence within theological schools, especially to theological centers within the university community where a re-creation of confidence and understanding of the resources of faith might have been expected, where some penetration of the human problem might have been forthcoming?

As one who broods and works upon theological problems within the university community, these questions keep disturbing me.

As a member of this Federated Theological Faculty, I keep asking myself: "Do we really sense the depth and range of our obligation? Why have we built these theological schools upon a university campus? What was the initial purpose? Was it simply to seek academic prestige for theological training? Was it to lure unsuspecting students from the colleges on the supposition that religion could be made intellectually respectable? Was it to use the resources of the university, yet to persist in a dimension of theological training suitable only to one's own professional purposes?" Let us do these founders justice! They were not that parasitic. They were men of vision with a genuine sense of dedication. I knew some of them—not the earliest among them—Harper, Burton, Hulburt, Graham Taylor, but a generation later, perhaps, Shailer Mathews, Edward Scribner Ames, Gerald Birney Smith, J. M. P. Smith, Ozora Davis.

We are another generation, possibly younger men on the average. All the more reason that we should conceive our task imaginatively within the university community. If my colleagues will permit me to make this confession, I have the feeling often that we operate, not like men of stature who sense the prophetic mission of their task, but as men of vested interest who prefer to administer their priestly duties before closed altars. We fear the university community rather than sensing its opportunities for vision and for creative labor. We resist the impetus which it provides for enlarging the scope and the reach of our labor. In our gestures to go beyond our isolated professional activities we nevertheless work zealously to preserve ourselves as individual entities.

I find myself asking this further question, "Why have we projected this Federation?" Again I cannot conceive our colleagues setting forth on such troubled waters simply for parasitic purposes. Perhaps I should not intrude that odorous word "parasitic." To be sure, one is justified in being attentive to practical considerations, even going so far as to ask out loud, "What will I get out of it?" But that query should not be given too much prominence in any undertaking involving mutual adjustment or in any venture which, in itself, is in the nature of a creative risk, undertaken because all parties involved sense a higher meaning, a higher order of value, in their corporate effort and in their relations than could ever be attained or realized singly or in a simple association of neighborly institutions. The Federation is more than a set of agreements between four theological schools. It is a conscious step in the direction of relating theological education to the university community in organic ways which transforms the whole body. The figure is an organism, not a mechanism. If it were a mechanism, wherein the parts determine the whole, then the higher consciousness of creative purpose could not emerge; for the conditions of emergence would be frustrated by the very nature of the controlling concept. If it is an organism, something more than our separate functions is envisaged. This something more is not simply the university in the guise of a leviathan; it is this greater dimension of inquiry, imagination, and reflection which can re-create and transform the whole body of theological education. It can mean, ultimately, greater discernment in religious vision, in religious expression, in religious practice. It can mean, in the long span of relationships, a ministry fortified in a faith that need have no fear or timidity in an encounter with intellect, a ministry awakened to the rigors of intellectual demands which need have no fear of sentiment and no pathological resentments toward the elemental emotions of faith and human zeal.

There is another aspect of this matter, the concern about which our colleague, Professor Daniel Jenkins, speaks so incisively, namely, the bearing of the theological center upon the university community. The importance of the step we have taken in envisaging federation is heightened by the responsibility which this aspect suggests.

I have tried to convey in these brief remarks the assurance that for us the times are ripe for significant work in theological education within a university community, first, because the issues are urgent and, second, because the conditions suitable for significant inquiry are well within our reach, once we

have realized the full import of the step we have taken in this venture of federation.

Were time at our disposal, I should want to add a third reason, namely, the signs within the field of scholarship itself which should encourage our theological labors. In my judgment the intellectual resources within the university are more constructively oriented to religious inquiry than at any time in my memory. I have in mind, for example, the fertility of thought in such fields as cultural anthropology, modern psychology, certain expressions of modern metaphysics, not to mention the fresh stirring in fields nearer at hand as in biblical study, the philosophy of history, art and religion, and, if I may say so, in theology as well. Speaking simply from the point of view of basic conceptions, which in a way set the perspective and determine the range of inquiry and, in the end, determine the degree of insight that can be available to an age, I would say that the facilities for interpreting, justifying, and communicating the meaning and relevance of the Hebraic-Christian faith in Western culture are more ample and illumining than at any time since the opening years of the Enlightenment. One of the deep-going transformations which has taken hold of me in recent years and which gives focus and drive to practically everything I do and say comes from a renewed grasp of the importance of the Hebraic-Christian faith for the culture of the West. I am not implying that it is relevant only to our culture, but the certitude which grips me derives from this insight into the psychical depths of our cultural experience. This faith is not only indispensable, inescapable; it is an unfailing resource of vision and hope. It is this assurance which impels me to speak with expectancy concerning the task and the opportunity that is before us as theological educators within a university community.

BERNARD E. MELAND

BAPTIST THEOLOGICAL UNION ANNUAL DINNER
FOR THE FEDERATED THEOLOGICAL FACULTY
OCTOBER 18, 1950

THE DIVINITY SCHOOL MAN-OF-THE-YEAR

Each year the Divinity School nominates a man from the School's alumni to be honored as the man-of-the-year on the occasion of the annual dinner-meeting of the Baptist Theological Union. The man who is finally selected for this honor is one who has done an outstanding work as a Christian leader and who has particularly distinguished himself in his effort to exemplify the principles of inquiry and growth which characterized his experience during the days he was a student in the Divinity School. The elected man-of-the-year is invited to attend the B.T.U. dinner and to respond to the citation presented by Dr. Ernest C. Colwell in behalf of the B.T.U. Board.

This year the man honored by the Baptist Theological Union at its dinner-meeting on Wednesday, October 18, was the Reverend Herbert Winston Hansen, pastor of the Scarsdale Community Church, Scarsdale, New York. The citation presented by Dr. Colwell follows:

HERBERT WINSTON HANSEN

Bachelor of Philosophy, 1922; Master of Arts, 1923; Bachelor of Divinity, 1924; Pastor of the Scarsdale Community Church, Scarsdale, New York;

A MINISTER who has kept alive the habit of study and discussion; an active member of the G. B. Smith Fellowship throughout its existence; a preacher whose thoughtful sermons are enriched by serious reading and reflection;

A BAPTIST who exemplifies the breadth of spirit of his Alma Mater in opening the doors of his church to his community;

AN ALUMNUS whose devotion to the School has been deep and constant—manifest in the readiness with which requests for help have been met and in the sympathetic critical discussion of the work of the School with its officers and faculty throughout the years that have followed his graduation—

Has been selected by the Board of Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the Annual Dinner to the Federated Theological Faculty, October 18, 1950.

ALUMNI, PLEASE NOTE

As a newcomer to the Divinity School staff and assistant in the Office of the Dean, one of the responsibilities to which I shall give direct attention is that of working in close co-operation with Dean Loomer and Dean Hawley, and Mrs. Lewis and Mrs. Stacey of our offices, in rendering all possible service to the alumni of the Divinity School. Our efforts will be continued to give prompt attention to your inquiries and interests and the most efficient service to you, in all instances, of which we are capable. We are renewing our efforts to maintain and increase our service to former students and graduates as well as to present students and those to come. Your co-operation in helping us keep our files up to date will add greatly to our efficiency.

Attention is called to the information blank supplied in this issue, which alumni are asked to fill in and return to the Office of the Dean. It is necessary that we make such requests periodically to our alumni. We hope that *all* alumni will

co-operate with us, regardless of similar information you may have supplied in the past.

From time to time we receive requests for recommendations to fill vacancies in pastorates, college and university teaching staffs, university chapels and foundations, and in various fields of religious education. We would like to be kept informed of those of our alumni who, although they are not contemplating a change in location at the present time, might be willing to accept a new work. We would also appreciate information from those who are desirous of making changes. Alumni can be especially helpful to us in informing us of existing vacancies of which you are aware.

We want to assure you that our primary interest in your life, work, and progress is not merely that of your supplying us with information blanks filled in at our request, however much aid that may be to us at the moment. This is a slight contribution to the end of greater depth and enrichment in a manner of life to which we are mutually committed.

WILLIAM N. WEAVER
Assistant to the Dean

REGISTRATION STATISTICS FOR THE AUTUMN QUARTER

We are very pleased to submit the statistics regarding the Autumn Quarter's enrolment in the Federated Theological Faculty. The figure 333 represents the highest registration in the history of the Federation, and 161 is the highest in the Divinity School for many, many years. The increase of B.D. students in the Divinity School is a development of particular significance.

STUDENTS REGISTERED

Divinity School	161	
Chicago Theological Seminary	124	
Disciples Divinity House	25	
Meadville Theological School	23	333
Graduates	314	
Students-at-large	19	333
Men	286	
Women	47	333

DEGREES SOUGHT

Ph.D.	Div. 79; CTS 10; DDH 0; MTS 2	91	
B.D.	Div. 58; CTS 79; DDH 25; MTS 17	179	
M.A.	Div. 18; CTS 22; DDH 0; MTS 4	44	
None	Div. 6; CTS 13; DDH 0; MTS 0	19	333

FEDERATION DENOMINATIONAL DISTRIBUTION

Congregational	78
Disciple	50
Baptist	43
Methodist	34
Presbyterian	27
Unitarian	26

Episcopal	21	
Lutheran	11	
Evangelical and Reformed	8	
Quaker	7	
No preference	6	
Evangelical-United Brethren	5	
Nazarene, United Presbyterian, Unity ..... 2 each	6	
Bahai, Brethren, Russian Orthodox Catholic, Dutch Reformed, Jewish, Covenant, Free Methodist, Mennonite, Catholic, United Church of Canada, Buddhist .. 1 each	11	333

DIVINITY SCHOOL DENOMINATIONAL DISTRIBUTION

Baptist	40	
Methodist	24	
Presbyterian	19	
Disciple	18	
Episcopal	16	
Congregational	8	
Lutheran, Quaker ..... 6 each	12	
No preference	5	
Unitarian	3	
Evangelical and Reformed, Evangelical-United Brethren, Nazarene, United Presbyterian ..... 2 each	8	
Bahai, Brethren, Russian Orthodox Catholic, Jewish, Covenant, Free Methodist, United Church of Canada, Mennonite ..... 1 each	8	161

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Summer Quarter was 130. Of this total number, 99 were registered in the Divinity School, 21 in the Chicago Theological Seminary, 3 in the Disciples Divinity House, and 7 in the Meadville Theological School.

CONVOCATION

At Summer Convocation, September 1, 1950, the following degrees were conferred:

Doctor of Philosophy

PHILIP HARRISON ASHBY
Thesis: Christian Missions and Their Approach to Contemporary Primitive Cultures

FRANK DAVID DOREY
Thesis: The Church and Segregation: A Prolegomenon to the Sociological Analysis of the Segregated Church

NOAH EDWARD FEHL
Thesis: The Christian Judgment of Paganism in the First Three Centuries

ROBERT EDGAR LEDBETTER, JR.
Thesis: The Planting and Growth of the Protestant Denominations in Texas Prior to 1850

ELMER GARR MILLION
Thesis: A Study of Protestantism in the Kentucky Blue Grass, 1865–1940, with Particular Attention to Its Unique Characteristics, Its Bearing on the Church History of the South, and the Reconception of American Church History Made Necessary as a Result

MAGNUS NODTVEDT
Thesis: Hans Nielsen Hauge and the Rebirth of Norway

JAMES ALLEN REDDICK
Thesis: A Typology of Anticlericalism in France under the Third Republic, 1871–1914

WALTER EARL STUERMANN
Thesis: John Calvin's Concept of Faith, Presented on the Basis of the *Institutes* and the *Commentaries,* the Catechisms, the Confessions, and the Theological Treatises

Master of Arts

SAMUEL LEE BOTKIN
Thesis: The Theological and Literary Requirements of a Contemporary Christian Passion Play.

CHARLES ORON ERICKSON
Thesis: Community in Higher Education

DEAN OSBORN LUGINBILL
Thesis: The First Epistle of John: Its Relation to the Primitive Kerugma and Its Message Today

WILLIAM DAVID WILLIAMS
Thesis: A Study of Factors Influencing the Rise of the Roman Bishop to Papal Power

Bachelor of Divinity

RUSSELL LOWELL FATE
Thesis: The Relevance of the Biblical Faith to the Religious Situation in the Contemporary Liberal Church

CORRECTION

The May 1, 1950, issue of the DIVINITY SCHOOL NEWS reported that John T. McNeill, Ph.D. '20, has been appointed to the faculty of Perkins School of Theology in Dallas, Texas, beginning with the autumn quarter of 1950. This was a misunderstanding on our part, and we want our readers to know that Dr. McNeill will remain at Union Theological Seminary. He will, however, spend part of the sabbatical at Perkins School of Theology next year.

PERSONALS

Daniel J. Fleming, Ph.D. '04, has completed his twentieth book in the general field of expansion of Christianity. It is entitled *What Would You Do—When Christian Ethics Conflict with Standards of Non-Christian Cultures.* Numerous specific ethical situations are given, showing that a person's cultural background conditions his conscience, producing conflicts which must be resolved if people of varying cultures are to live co-operatively in one world.

After twenty-seven years as minister of community churches (Congregational) in the state of Washington, Rev. G. B. Baird, M.A. '15, retired from active ministry on September 1, 1950. Mr. Baird was ordained to the ministry in First Christian Church in Shelbyville, Indiana, in 1904 and was a missionary in China from 1906 to 1922. He will continue to keep himself busy as co-minister of the United Church of Ferndale as well as keeping his large garden and working in his "hobby shop."

Among the many publications of David C. Graham, M.A. '20, Ph.D. '27, a new book has recently been completed entitled *Songs and Stories of the Ch'uan Miao* containing 752 songs, legends, stories, and folk stories. Mr. Graham was a missionary in West China for thirty-seven years and is now preaching, lecturing, and writing.

Mr. Aaron J. Brumbaugh has been appointed President of Shimer College. He began his duties there on June 30 of this year.

Mr. J. Paul Goebel, M.A. '21, is now pastor of the First Evangelical and Reformed Church at Marion, Ohio.

Rev. J. Lee Lewis, M.A. '24, has recently moved to Alma, Michigan, where he began his duties as pastor of First Baptist Church. Mr. Lewis has had a very successful pastorate during his three years at Iowa, Michigan. During the past summer he attended the American (Northern) Baptist Convention in Boston, the World Baptist Alliance in Cleveland, and the World Council of Christian Education in Toronto.

Mr. P. J. Rutledge, B.D. '27, was chosen the Great National "Man of the Year" for 1948. Mr. Rutledge served as a superintendent of schools for ten years and taught in colleges for seven years. On January 15, 1949, he observed his fourteenth anniversary with Great National Life. Our congratulations to Mr. Rutledge for receiving this honor—the highest honor in the organization.

At the one hundred and eleventh session of the Rock River Conference, held in Oak Park, Illinois, Rev. C. Wesley Israel, B.D. '28, was appointed pastor of the Austin Methodist Church. Mr. Israel has taken a very active part in all phases of community life in Elgin, where he served as pastor of First Methodist church for six years.

On August 1, Ivan G. Grimshaw, M.A. '28, began his duties as director of libraries at Beloit College, Beloit, Wisconsin. During the American Library Association Conference in Cleveland, Mr. Grimshaw served as consultant on college and university building plans.

Mr. Elmer W. K. Mould, Ph.D. '30, has recently completed a book entitled *Bible History Digest.*

The new pastor at Wellington Avenue Congregational church is Rev. James S. Caskey, B.D. '31. He and Mrs. Caskey began their duties there on September 1, 1950.

Among the Ph.D. graduates from the University of Washington in 1949 was Mr. Alexander Winston, B.D. '35. Since 1944 Mr. Winston has been lecturer in philosophy at Tufts College and since 1947 he has been pastor of First Baptist Church, Portland, Maine. He has recently published a book entitled *You Are the Key.*

Mr. Earl C. Dahlstrom, B.A. '38, was awarded a Ph.D. from Hartford Seminary in 1950. He is now pastor of Bethany Covenant Church as well as interim instructor in church history at North Park Theological Seminary, Chicago.

Mr. J. Allen Cabaniss, Ph.D. '39, has recently completed a book entitled *A History of the University of Mississippi.*

Albert C. Ronander, B.D. '41, received his S.T.M. (*magna cum laude*) from Union Theological Seminary in New York City under Professors John T. McNeill and Jerald Brauer. His thesis topic was "The Concept of the Church in Early New England Congregationalism."

On October 1, after seven years in Northampton, Massachusetts, Eugene A. Luening, B.A. '40, B.D. '43, became pastor of First Unitarian Church, Hamilton, Ontario.

Helen J. Spaulding, M.A. '43, associate director of research, International

Council of Religious Education, has recently compiled an annotated bibliography on audio-visual research of value to religious education. She has recently completed the 1949 report on religious education statistics of religious bodies in continental United States and is currently at work on several interesting religious educational research projects.

Herbert J. Murray, B.D. '48, is now assistant minister in First Baptist Church, Pittsfield, Massachusetts.

Emerson W. Shideler, Ph.D. '48, has recently been appointed assistant professor in the Department of Religious Education of Iowa State College.

ALUMNI INFORMATION

We wish to keep our alumni files up to date and our records as complete as possible. We need your co-operation in this continuing effort. We are particularly eager to have news of alumni who have changed position or location within the last three years, and of vacancies known which our alumni might fill. Will you kindly fill in this information blank and return it to the Office of the Dean, Divinity School, University of Chicago, Chicago 37, Illinois.

NAME: .....

ADDRESS: Home: .....

Business: .....

DEGREES, U. OF C.: ..... Year: .....

OTHER INSTITUTIONS: .....

..... Year: .....

PRESENT POSITION: .....

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INTEREST IN CHANGE FROM PRESENT POSITION: .....

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VACANCIES KNOWN BY YOU WHICH OUR ALUMNI MIGHT FILL: .....

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ANY OTHER INFORMATION YOU MAY CONSIDER IMPORTANT FOR OUR FILES: ....

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